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METHODIST ECUMENICAL COUNCIL.

This body meets in Washington, October 7th, and is made up of all divisions of Methodists, from all parts of the world. It is expected that the Council will continue twelve days, and consists of five hundred delegates. The order of exercises before us omits the question of Peace, as related to the kingdom of God; but such delegates as William Arthur and Hugh Price Hughes, of England, will not let that matter rest. Since the death of the beloved Bishop Simpson there has been a painful silence among the Methodists of America on the subject of Peace; but Dr. J. M. Buckley is leading off, and we know that Bishops Warren, Foster and President Warren are in sympathy with his eloquent utterances on this subject.

THE ITALIAN SITUATION.

It is interesting to note that the feeling in Italy against any renewal of the Triple Alliance appears to be on the increase. Signor Bonghi, a leader of the Moderate Party in the Chamber of Deputies, is in full agreement with the Radicals on this question. In an article in the *Coltura*, he urges that if the Triple Alliance has contributed to the maintenance of peace, it has done so at the expense of "great harm to the nations and their respective treasuries. In the meantime the danger has increased." Until the Treaty expires, he says, Italy, of course, must keep faith with it; but he urges that when it expires it should not be renewed.

Meanwhile the Peace movement continues to spread in Italy. A new society has been formed at Venice. This is due to the efforts of that truly international man and friend of every good cause, Mr. Felix Moscheles. A great meeting was held on April 12th, which resulted in the definite establishment of the "Venetian Peace and Arbitration Association," with the Marquis Pandolfi as president. We believe we may now say that there is hardly an important town in the Italian kingdom from Milan to Palermo which has not its Peace and Arbitration Association, and no doubt the Queen of the Adriatic will join with her sister cities in sending delegates to the Congress at Rome in November.—*London Echo*.

HARRISON AT LINCOLN'S TOMB.

"The interest of this journey culminates to-day, as we stand here for a few moments about the tomb of Lincoln. As I passed through the Southern States and noticed those great centres of busy industry which have been built since the war, as I saw how the fires of furnaces had been kindled where there was once a solitude, I could not then but think and say that it was the hand that now lies beneath these stones that kindled and inspired all that we behold. All these fires of industry were lighted at the funeral pyre of slavery. The proclamation of Abraham Lincoln can be read on all these mountain sides, where freemen are now bending their energies to the development of States that have been long under the paralysis of human slavery. I come to-day to this consecrated and sacred spot, with a heart filled with emotions of gratitude that God, who wisely turned toward our Eastern shores a

body of God-fearing and liberty-loving men to found this Republic, did not fail to find for us in the hour of our extremity one who was competent to lead the hearts and sympathies and hold up the courage of our people in the time of our greatest national peril."

THE LAWS OF WAR.

The laws of war are like the snakes in Ireland. There are none. Martial law, in the words of the Duke of Wellington, is merely the will of the General in command. He does absolutely what he likes, so long as by so doing he can permanently disable his adversary and force him to surrender. All he has to do to justify his conduct, no matter how cruel and barbarous that conduct may be, is to plead military exigency, or the so-called law of military reprisals, as his excuse.—*Concord*.

THE INFLUENCE OF QUAKERS.

The Quakers in our day have become a very inconspicuous people. Save for the little eccentricities, which we hardly notice, of speech, dress and manners, they are scarcely distinguishable from the common masses of American citizens. The antagonisms which they at first generally excited are not now apparent. The consternation they once created attends them no longer. Their presence and their preaching do not now shake the pillars of society, and they are not looked upon as a menace to Church and State. And this is not because they have receded from their original ideas, or deserted the principles for which they contended, not because they have lost their courage, or their faith has failed, but because their best ideas have prevailed; because the world has advanced along the lines in which they led, and the people have risen to the highest plane of civil and religious liberty which the early Quakers were determined at once to attain.

With the fruits of their glorious achievements all around us, secure in the perfect equality and religious liberty for which they made so many sacrifices and so brave a struggle, well may we exclaim: All honor to their heroic religion which has stood the surest of all tests! Its tendency and its results have been the uplifting of our race. And all honor to the heroic men and women, who, amid contumely, persecution and disgrace, so kept the faith, and so proclaimed the truth as to give to all succeeding generations a broader liberty, a better religion and a more exalted life.—ROBERT C. FREY, in *The Unitarian*.

There are, who, like the seer of old,
Can see the helpers God has sent,
And how life's rugged mountain-side
Is white with many an angel tent.

Let such, for earth's despairing ones,
Hopeless, yet longing to be free,
Breathe once again the prophet's prayer,
Lord, open their eyes, that they may see.

—J. G. Whittier.

Many ministers busy themselves on or about Decoration days defending War and showing the good evolved from its evil. In the same way they could point out the good that Slavery or Drink does. Do we need to teach men not to hate evil?